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THE

MESSIAH

REVEALED TO A JEWESS;

OR,

THE MERCIFUL DEALINGS OF GOD

WITH

HANNAH NONMUS,

BORN AT FRANKFORT, IN GERMANY,

OF JEWISH PARENTS,

AND BROUGHT UP IN JEWISH PREJUDICES;

BUT DIVINE PROVIDENCE BROUGHT HER TO ENGLAND,

AND

DIVINE GRACE DREW HER TO CHRIST.

REVISED BY WILLIAM COOPER.

London:

PUBLISHED FOR THE BENEFIT OF MRS. NONMUS;

BY T. CHAPMAN, NO. 151, FLEET-STREET.

1798.

[*Price One Shilling.*]

THE

MESSIAH

REVEALED TO A JEWESS;

OR,

THE MYSTICAL DEALINGS OF GOD

WITH

HANNAH MOWLIS,

BUT DIVINELY-FORCED MONEY HER TO BRING,

AND

MORAVIAN BRETHREN TO CHRIST.

Revised by WILLIAM COOPER.

London:

PUBLISHED FOR THE BENEFIT OF THE MOWLIS;

BY T. CHAPMAN, NO. 151, STRAND.

1758.

PREFACE.

MRS. HANNAH NONMUS, the ſubject of the following pages, was introduced to me ſoon after my arrival in Briſtol, and I had the pleaſure of being ſeveral times in her company during my ſtay in that city. The firſt interview we had was very affecting. Every ſentence ſhe ſpake was mingled with fervent prayers and tears for her poor blinded nation, and for me that my preaching might be made uſeful amongſt them. She alſo exhorted me to perſevere in ſpite of all diſcouragements, nothing doubting of ſucceſs in the end. Indeed her words have continued to make the deepeſt impreſſion on my mind; and, God helping me, I will perſevere to the end of my journey in the work that I have begun, although for doing it the whole world ſhould deride me.

I knew nothing of theſe memoirs, or of the manner of her converſion to God, until after I had left Briſtol four or five months. But happening to go from Bath to Briſtol to take my farewell of the congregation who had attended my preaching there, previous to my coming to London, and being in company with the Rev. Iſaac Nicholſon, Preſident of Cheſunt College, he expreſſed a deſire to ſee Mrs. Nonmus; ſo I went with him to her lodging, and alſo one of the Cheſunt ſtudents. Mr. Nicholſon requeſted her to give him an account of God's dealings with her in bringing her to himſelf. She acquieſced, and related her life at large, exactly as it is here written down, to the great aſtoniſhment and gratification of us all. Afterwards ſhe told us that ſhe had her life and experience in writing, copied from her own words ſome years back, by a friend. I requeſted to ſee it. She found it, and preſented it to Mr. Nicholſon, who read it aloud in her preſence: and we were ſurpriſed to find it ſo exactly anſwering to what ſhe had juſt told us. I expreſſed my deſire of ſeeing it printed. Mr. Nicholſon ſaid it might probably

probably be of great utility. I therefore begged theſe papers of Mrs. Nonmus, and ſhe gave her conſent to have them publiſhed; and I on my part promiſed, before Mr. Nicholſon, and young Mr. Walſh, the ſtudent before-mentioned, that all the profits ariſing from its ſale, after the neceſſary expences of printing, &c. were paid, ſhould be hers: which promiſe I now renew, and hope the world will give the more encouragement to the work on that account, as Mrs. Nonmus is old and very infirm, and hath nothing to ſubſiſt upon but the charities of a few who love Jeſus Chriſt, and her for his ſake.

There was one part of this book which Mrs. Nonmus begged me to omit, becauſe, ſhe ſaid, ſhe was not certain of its being a fact; that is, the account of ſeven of her children being ſent away privily by her huſband's relations to High Germany; but I perceived that to omit it would make an awkward chaſm in the hiſtory. However, I have taken the liberty of altering the language, and only mentioning the circumſtance as a probability, and her own ſurmiſe; though, for my own part, I do not doubt but what it was even ſo.

The

The Addreſs to the Jews, &c. at the end of the Memoirs, is alſo entirely Mrs. Nonmus's.

The world will ſee by this book, that God hath not left himſelf without witneſſes among the Jews. I myſelf know ſeveral whom I doubt not are truly converted to Chriſt, ſome of whom have followed him blameleſs for many years. Mrs. Nonmus, among the reſt, for upwards of twenty. And I doubt not but God will anſwer their prayers and ours in the converſion of their brethren.

Even ſo, Lord Jeſus! Amen.

I am,

The reader's ſervant,

In the Goſpel of Chriſt,

WILLIAM COOPER.

March, 1798.

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THE

MESSIAH REVEALED,

&c. &c.

THE following narrative was taken partly from an imperfect manuſcript, that Mrs. Nonmus had by her, and partly from her own mouth, by one that longs for the converſion of the Jews, and was very glad to meet with one of them brought home to Jeſus. Her trials and experience, are here copied as near as poſſible, in her own words, and here is not a ſentence, but contains her feelings and ideas: I heartily wiſh every reader a ſhare in the ſame diſtinguiſhing mercy!

MRS. NONMUS says—

I WAS born of Jewiſh parents, who were ſtrict in their profeſſion, and brought me up in the ſame way. But I remember having a propenſity to the Gentiles, as early as at eight years of age, and, that at that early period, I preferred the Gentile

tile children, and made them my play-fellows, although it was counted a great diſgrace by the Jews. Being one day, as uſual, playing with the Chriſtian's children in a garden, they refuſed to take me home with them, unleſs I would mention the name of *Jeſus Chriſt*, which I long refuſed to do: at length, having obtained their promiſe not to mention it to my family, I conſented, and did ſo. But my father was ſoon informed of it, and vowed to me, if ever I did ſo again, *hell would moſt ſurely be my portion*. From theſe declarations, I apprehended I had done a great wickedneſs, and by way of penance, of my own accord, I hid myſelf, faſted, and bit my finger, till I brought blood, thinking thereby to make atonement for my offence. But my father was ever after that ſo fearful of my inclining to the Chriſtians, that, contrary to the cuſtom of other Jews, he would never ſuffer me to go to any ſchool in Germany, for fear I ſhould be induced to read the New Teſtament. I therefore, can write no language but Hebrew, nor could I read any other, till of late, and now only in the Bible imperfectly. In ſhort, I lived ſtrictly a Phariſee, till about the age of nineteen, and having (as I ſuppoſed) the fear of God always in my heart, I reſolved never to marry, thinking thereby, to live more pleaſing to the Almighty. But, being at a ball (for the Jews think ſuch diverſions no ſin) I there met with

Jacob

Jacob Nounus, and a mutual attachment took place between us. In a few days he came to my father's houſe, our regard for each other was ſoon diſcovered by my father, and he forbid him coming again on this buſineſs. Upon this, he (being a Doctor in the Engliſh army) returned to England; and I provided myſelf with a conſiderable ſum of money, and ſoon followed him.

Soon after I came to England, I learnt that he was not ſo ſtrict in his religion as I wiſhed him to be; therefore I reſolved not to fulfill my engagements with him. Full of theſe reſolutions, I one night dreamed that I was to be an inſtrument of bringing him to God, and that I ſhould have a ſon by him, that ſhould be a Prieſt of God. From this dream I inferred, that though he was not ſo ſtrict as I could wiſh, yet as I was a ſtrict Phariſee, I might be deſigned by Providence to bring him to be ſo likewiſe. I flattered myſelf moreover, that the ſon I dreamed we were to have, would be a *Rabbi*. From this dream and interpretation, I renewed my firſt reſolutions, and married him in the Synagogue, Duke's Place, London. From that time we lived near ſixteen years in good credit, in Biſhopſgate-Street; during which time I had twelve children. But now it was my earneſt prayer to God, that I might leave off child-bearing, that I might conſtantly attend morning

and evening at Synagogue, and be more ſtrict in my religion as a Jeweſs. About this time I loſt two of my children by death, and my huſband began to ſink in worldly circumſtances. Upon this we removed to Bath, where we continued ſix months to a great diſadvantage. From Bath we removed to Briſtol; and here, in the year 1771, he ſet up a ſhop as an apothecary. But now our diſtreſſes accumulated, and the troubles of my heart were enlarged. I began to think more than ever of my ſoul, and how it would fare with me at death. The world now appeared to me as *nothing*, yea *worſe* than nothing, and *vanity*. My huſband perceived a change in me, and conceived it to ariſe from loſs of fortune; and by his converſation endeavoured to conſole me, telling me that matters would ſoon grow better. To which I replied, that it was not this world, but the next, concerning which I was troubled.

This uneaſineſs about the ſtate of my ſoul continued, and encreaſed to ſuch a degree, that I made ſeveral attempts to end my miſerable life. For I thought myſelf ſo great a ſinner, that I muſt for ever deſpair of aſſiſtance from God. Surely none can conceive what diſtreſs my poor ſoul was now in! I knew of no Saviour to whom I might fly for peace and pardon; ſo that my condition was truly deplorable. My huſband alſo concluded that I was mad, and watched me

ſo

ſo cloſely, that (bleſſed be God!) my frequent ſchemes for deſtroying myſelf were all defeated. But, oh! the dreadful, powerful, force of temptation! Perceiving that my huſband watched me cloſely, I reſolved to walk one evening to the Hot-Wells, and there execute my deſperate purpoſe of ſuicide behind the pump-room; for that being a lonely place, I thought nothing could happen to prevent me. But, as the God of Providence would have it, when I came there I met a Jeweſs (Mrs. Solomon) who preſſed me much to come in, and drink tea with her. This I refuſed; but ſhe, obſerving me look ſtrangely, would not leave me; and enquired if I had any diſagreement with my huſband that troubled me? I aſſured her I had not. But finding her follow me cloſely, I conſented to go to tea with her: hoping afterwards that I might come away alone. But, bleſſed be God! this plan was alſo rendered abortive. While we were at tea, two young Jews came in (Mr. Abrahams and Mr. Solomons) and preſſed us much to go to the play, there being at that time a company of ſtrollers at the Wells. This I proteſted againſt in the ſtrongeſt terms, being fully determined to execute my purpoſe of ſelf-deſtruction; but my friends became ſo urgent, that I thought the only way to free myſelf from them was to go thither; which, after much intreaty, I therefore did, de-

termining to come out as ſoon as poſſible and execute my intention. The play was a repreſentation of the Devil and Dr. Fauſtus; and on the Devil's ſeizing the doctor in this fictitious repreſentation, the idea ſtruck me ſo forcibly, that it would ſoon be my real caſe and experience if I executed my purpoſe, that I fainted away, and was obliged to be carried to my houſe, then on the Quay. The agony of my mind increaſed to ſuch a degree, that my huſband concluded I was out of my ſenſes. I ſaid to him, "My dear, I am not out of my ſenſes, but ſee clearly that we muſt all periſh, except we repent, and have an atonement made; for I am perſuaded that the Jews in Briſtol do not worſhip God in ſpirit: they are a bad people." My huſband anſwered, "Make yourſelf eaſy about that, my dear, I ſhall ſoon take you away from Briſtol." Upon this my conviction wore off for a ſeaſon; and I concluded, that my ſenſes perhaps might have been ſomewhat impaired through the greatneſs of my inward grief. I alſo harkened too much to the inſinuations of carnal friends, and conformed to this preſent vain world. This greatly damped my ſpiritual concern for ſome time; but the Almighty (having laid up mercy for me) hedged up my way, and cauſed a great variety of difficulties to break in upon my huſband, in ſuch a manner that he was obliged to give up his apothecary's

ſhop,

ſhop; and remove to King's-head Court, Wine Street, where he hoped for better ſucceſs. But, alas! here he fell into greater perplexities, and at length left Briſtol, and went to Hannam. There our goods were ſeized, and I was violently ejected, in the abſence of my huſband, and treated with much cruelty; ſo that I may truly ſay, my ſufferings were more than can be expreſſed. But, (glorious ſufferings!) they led me to ſee, that ſufferings, as well as patience, muſt have their perfect work. After this inſult and oppreſſion, at Hannam, we returned to Briſtol, with ſcarce two changes of raiment left. But the Lord provided a room for me at Mrs. Young's, Unity-Street, Philip's Plain. I preferred this place, becauſe it was near a certain Jew, with whom I thought I could keep my paſſover.

This was in the year 1775; I now told my huſband it was time for me to go into High Germany, and have a Jewiſh atonement made; and added, moreover, that God was my ſalvation; but this (though I often told him ſo) he did not underſtand. However, this was often upon my mind, although my darkneſs comprehended it not. But, oh! how rich are God's mercies in bringing the blind by a way that they know not; from worſe than Egyptian darkneſs, into his marvellous light!

It was in this houſe that the agony of my mind again returned, and ſo miſerable was I, that I had no reſt day or night. Now I did cry continually, "*O God, what wilt thou have me to do?*" Then it was impreſſed upon my mind, as if I had been uſed to hear the preaching of the Gentiles, which, though not true, was an impreſſion I could not get rid of, and which gave me great concern, thinking it a great crime. Alas for me! little did I ſuppoſe, that I ſhould ſuck the breaſts of conſolation of that little ſiſter, who formerly had no breaſts (Sol. Song, viii. 8). But in this houſe, Jeſus Chriſt was pleaſed to ſhow me, as he did the woman of Samaria, that he had the water of life to give.

I had now left my huſband, and taken this lodging unknown to him, with an intention ſhortly to return to High Germany, to have a Jewiſh atonement made for my ſins. But here my huſband found me, and here Jeſus Chriſt (glory be to his name) found me alſo. In this ſame houſe was a young woman (Mrs. Young's daughter) who appeared much ſuperior in her walk and converſation, to any perſon I had ever before met with. The uniformity of her behaviour much ſurprized me, and I often expreſſed my aſtoniſhment to my huſband, becauſe ſhe was a *Chriſtian*. I enquired one day, what religion ſhe profeſſed; ſhe ſaid ſhe belonged to

Mr.

Mr. Weſley's people at the room. I replied, ah! I heard that was a wicked place.

But to return: I ſtill found my mind reſtleſs and unhappy as ever; and, in my diſtreſs, I have often gone out into the ſtreets, and looking up to heaven, have called upon the Lord. And through the ignorance and darkneſs of my mind, and feeling the need of an interceſſor, have hoped that my huſband's dead father and mother (who were eſteemed good Jews) would pray for me in heaven; and I thought, that although I now lived unhappily with my huſband (from an idea that prevailed in my ignorant mind, that I was to be a ſharer in the puniſhment of of his ſins) yet his parents knew my motive for marrying their ſon, namely, that I might (as an inſtrument) bring him to his God; therefore I hoped, that they would love and pray for me. Thus my reader may plainly ſee, that though I was involved in thick darkneſs, I wanted a mediator, but could not diſcern the right. I one day requeſted of Ann Young, to read a chapter in the Bible, which ſhe did, but in the Old Teſtament; upon which I requeſted her to read in the New Teſtament, ſhe ſaid ſhe was afraid it would not be agreeable to me; but I again deſired her, and ſhe did. Upon mentioning Jeſus Chriſt, I aſked her, if that was her Meſſiah. She anſwered in the affirmative. I argued with her, and

aſked

aſked her, how ſhe could believe him to be the Meſſiah, that was born of a woman? was the Son of God, fleſh and blood as we are? She anſwered, if he was not the Son of God, we ſhould all go to hell. Upon this, Ann Young's mother being preſent, ſaid to me, you will believe in him too; I anſwered, "God forbid."—Ah! ſaid ſhe, Mrs. Nonmus, your want *ſomething*, aſk *your God* for it, and he will give it to you. Theſe words, YOUR GOD ſtruck me forcibly, I pondered in my heart, and accordingly, that night, after having put my children to bed, I followed the woman's advice; and, contrary to the cuſtom of the Jews, from an invincible inclination, *fell on my knees*, and implored pardon, and prayed, ſaying: "Lord Jehovah, God Almighty, if it pleaſe thee, grant that if Jeſus Chriſt is the Meſſiah, I may ſee and believe it: if not, let me rather be cut off, and never riſe more." And I vowed in my mind, if it pleaſed the Lord, I would never riſe from my knees, till I was convinced. After crying and praying for about two or three hours, I fell aſleep on my knees and dreamed—methought I was in a fine broad road, which I *fancied* led to heaven, and ſeeing two houſes, one on the right hand, and the other on the left, I reſolved to enquire if I was right; accordingly methought I knocked firſt at one, and then at the other, and I was told at both

both that I was wrong, and muſt return and go another way. But it being ſo fine and pleaſant a road, I was reſolved to go on in it. After having proceeded, however, a little further, I ſaw the firmament open, and lightnings flaſhing out of it. Upon which I fell to the ground, and Jeſus Chriſt in his manhood, clothed in a white robe appeared before me; I ſaw alſo the wounds of his crucifixion in his hands, and heard him ſay, "Ariſe, thy ſins are forgiven thee, I am Jeſus Chriſt thy Meſſiah, believe in me, thou ſhalt be ſaved." Immediately I awoke, and ſprung from my knees rejoicing; then I awaked my children, and compelled them to riſe from their bed, and commanded them to pray, telling them that Jeſus Chriſt was come into the world. But they refuſed, ſaying their father had told them he never had been, and that they knew I was mad, for their father had told them ſo; but I perſiſted, and at length prevailed, and made them confeſs the name of the bleſſed Redeemer Jeſus Chriſt, and they prayed to him. My prayers and rejoicings on this occaſion were ſo loud, that they were overheard by the whole houſe. Many ſcriptures were now opened to my mind, which to me before, were quite incomprehenſible. Particularly Iſaiah xxviii. 16. "Behold I lay in Zion for a foundation ſtone," &c. and Iſaiah lxiii. 1. "Who is this that cometh

from Edom," &c. In the morning I reſolved to keep it a ſecret; for after all, I found myſelf very loth to quit that ſociety which I and my huſband were brought up in. However, the Lord, in infinite goodneſs overcame this reſolution, for that very day he ſent the young woman, Ann Young, to tell me, that Sir Harry Trelawny would that evening preach at Points Pool. I went to hear him; he was the firſt Chriſtian miniſter I ever heard. During the ſermon my mind was much harraſſed by the enemy of ſouls; he kept on ſuggeſting to me that there were many Jews preſent, and they would ſee me among the Chriſtians. By this temptation my mind was ſo confuſed, that I underſtood nothing of the ſermon but this ſweet ſentence of our bleſſed Lord, John vi. 37. "He that cometh to me, I will in no wiſe caſt out." Theſe words, my precious Saviour was pleaſed to apply to my very ſoul; and like the eunuch I could ſay, "I believe that Jeſus Chriſt is the Son of God." I could ſay alſo, "this is him whom my ſoul loveth;" for I found him my friend indeed! The hymn ſung was, "Come ye ſinners, poor and wretched," &c. this I underſtood by experience, and therefore was enabled to take it to myſelf for comfort. Now was fulfilled in me what the prophet ſays, Iſaiah xlix. 10. "For he that hath mercy on them ſhall

lead

lead them, even by the ſprings of water ſhall he guide them."

On my return home, the people of the houſe told me that the ſame perſon would preach that night in the Tabernacle. I was much ſtruck with the name *Tabernacle*, and was ſtrongly inclined to go, being much ſurpriſed to find ſuch a place among the Gentiles. But, its being on a Friday night, the Jewiſh Sabbath had commenced, and I reaſoned with myſelf if I had not better go to the Synagogue. But while I was thus reaſoning, and wiſhing to keep my converſion ſecret, ſomething (and I believe it was the Holy Spirit) whiſpered within me, *Go there no more.* So I went to the Tabernacle that night, and Ann Young accompanied me, though ſhe belonged to Mr. Weſley's room.

On entering the Tabernacle, we found Mr. Kinſman was to preach, but I was ſo ignorant that I did not know preaching from praying. The text was Matth. vi. 6. "Enter into thy cloſet and ſhut thy door, and pray to thy Father in ſecret, and thy father which ſeeth in ſecret, himſelf ſhall reward thee openly." I was much affected, and cried out ſo loud, that I diſturbed the congregation, and Ann Young led me out; but as ſoon as I recovered, I returned again, and as I went in, a perſon paſſed by me, whom I conceived to be a converted Jeweſs; her name was Levy: I had

often heard of her, but had never ſeen her before. On my return into the Tabernacle, I was again ſo affected by the power of the word that I was again obliged to go out with Ann Young, and continued in the Court till the congregation broke up, and then Mrs. Levy came to me and ſaid, "Hath Jeſus Chriſt taken hold on you, my dear?" She had been informed who I was; and upon that ſhe thus addreſſed me, and told me, that Mr. Kinſman was the perſon that was bleſſed to her converſion. She deſired me to come and ſee her the next morning, but this I refuſed, and told her I muſt keep my Sabbath. She replied, "Oh! my dear, you ſhall keep your Sabbath." Upon this, after much intreaty, I conſented, we parted, and on my return home I was much tempted by the adverſary, who perſuaded me not to go among the Gentiles. This diſtreſſed me greatly, inſomuch that I could hardly fulfil my engagement with Mrs. Levy; for, like Nicodemus, I wanted to keep my Chriſtianity a ſecret, for fear of the Jews, and my mind hankered after the Synagogue. But bleſſed be the Lord, he ſent theſe ſweet words home to my mind. Iſaiah li. 7. "Fear not the reproach of men, neither be afraid of their revilings." And this ſweet word alſo, Chap. xlix. 25. "But thus ſaith the Lord, even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend

with

with them that contend with thee, and I will ſave thy children." By this, the Lord brought me on my knees before him, and by his Spirit taught me what to aſk of him. I prayed unto him and ſaid, "Oh! teach me thy ways! my ways are not thy ways, but Lord teach me thy ways." After this I was convinced, and reſolved to keep the Jewiſh Sabbath no more, but to obſerve that precious day on which our bleſſed Saviour aroſe from the dead. I was alſo convinced that I ought to fulfil my promiſe to Mrs. Levy, and accordingly I went to her the next morning. Her huſband was there, who alſo was a Jew converted to Chriſt, and a man well read in the ſcriptures, and I found it a precious meeting. He pointed out the promiſes to me, which I had never ſeen before.

Lord's day following they took me with them to Mr. Weſley's room, and the preacher ſpoke much of the Jews, and from that I concluded, they had informed him of me, and that I was there. Returning home, I refuſed their intreaties of dining with them; for I had not loſt my Jewiſh notions of meats clean and unclean, and I was afraid they would aſk me to eat of things I then thought unclean; I therefore returned home. I now fell on my knees, and enquired of the Lord if I was in the way to happineſs, and he was graciouſly pleaſed to convince me that I was. I

continued to go to Mr. Weſley's room, and took a ticket from the Society to go to their Claſs Meeting.

The next Saturday I employed myſelf in waſhing a few things for my children; the Jews, according to their cuſtom of viſiting on their Sabbath, called on me, and obſerving my employment, aſked if I knew what day it was; I replied, "Yes; but my Sabbath is that day on which the Son of God aroſe from the dead." Upon this they began to *curſe* and *ſwear*, and went away. But my huſband being then at Devizes, they wrote to him, and told him I was turned to the Gentiles. At this he was ſo ſhocked that he fainted away, and was rendered incapable of coming to me that day. But the next day he came, and on his arrival he found that I was at the Tabernacle. The people of the houſe were much alarmed at his coming, becauſe they knew they had been inſtrumental, in the Lord's hand, in bringing me to the Goſpel. They immediately informed me of his arrival; I calmly told them not to be alarmed, but return and inform him I was coming home. I then prayed to my dear Redeemer, that he would teach me how to ſpeak the truth to my huſband: he gave me ſtrength, and I met him in good ſpirits. He enquired where I had been, I anſwered, "In a good place, and wiſh you

you had been with me." He replied, "God forbid that I ſhould go among the Gentiles!" and aſked me, if it was poſſible for me to believe in Jeſus Chriſt? I anſwered, Yes; and told him, if I was tortured to death, I hoped I ſhould hold faſt my confidence. When he found he could not prevail on me, he bid me quit the room, which I did; he then locked himſelf in, intending to deſtroy himſelf. But I, perceiving his intention, got the door forced open, and fell on his neck, and cried in Paul's language to the jailor, "Do thyſelf no harm."—I will make thee a better wife than ever I made thee before." But notwithſtanding all my perſuaſions, he reſolved to take his children from me, and leave me the next morning; but God ſtopped him in his mad career.

That night he had an awful dream, and in conſequence of this dream, inſtead of leaving me, he attended with me every opportunity in ſome Chriſtian place of worſhip, and was in fact convinced that Jeſus Chriſt is the Meſſiah, and from that time never went to the Synagogue more. *So far*, he left his former ſuperſtition; —would to God I could ſay more of him.

However, he attended with me three weeks at Mr. Weſley's room; and as we were going one Tueſday night as uſual, as ſoon as he was entered I told him I could go no further, but muſt

muſt go to the Tabernacle; I did ſo, but on my coming there I found the doors locked. However, inſtead of going to Mr. Weſley's room, I kept knocking at the door; and as I ſtood there knocking the Rev. Mr. Joſs and his wife paſſed by, and aſked what I wanted there, and told me there was no preaching there that night; but I anſwered I muſt go there that night. They perceived I was a foreigner, aſked me what country I was of, and I told them. He ſaid he had heard of me, and took me into the Tabernacle Houſe, and aſked why I was ſo deſirous of entering the Tabernacle that night? telling me there was only a private Society. On hearing that, I deſired him to take me with them to their Society, but he told me that ſtrangers were not admitted. But by importunity I at length prevailed, and he took me with him. On entering the Society Room, I was ſo overjoyed that I clapped my hands, and ſaid, this is the place that I ſaw in a dream ſome months before. I then earneſtly deſired to be baptiſed; and the Society made many enquiries about my converſion. The miniſter prayed for me, and the next morning ſent to the Rev. Rowland Hill (then out of Briſtol) that he might come and baptize me. He came the next week, and gave out in the congregation on the Lord's Day, that on the then enſuing Monday a Jeweſs and three of her children would be baptized.

On

On my hearing the experience of the people of God at the Society, I found it ſo much like my own, that I thought they were all the ſeed of Abraham; and the relation of their experience did me much good. I learnt thereby, the benefit of Chriſtian communion, and the relating and hearing each others experience. But to return, the Jews hearing that I was to be baptized crowded to the Tabernacle to ſee the ceremony; and when they had ſeen it, as I ſuſpect, wrote away to my huſband's friends in London immediately, without either of our knowledge, and got them to ſend away ſeven of our children, whom we left with them, to, I ſuppoſe, High Germany; for, ſince that time, I have never heard of either of them to this hour.

This was ſoon followed by a variety of changes in our circumſtances, which occaſioned me great trials. And at length my huſband left me, being ſo reduced that he was forced to go to ſea as a doctor, in order to maintain himſelf and his family. Soon after his departure I received two letters from him, which expreſſed his affection to me, but ſince that I have never ſeen him or heard from him to this hour. He left three children with me. The youngeſt of theſe was a daughter, who died in the year 1785, and in the eleventh of her age. I am perſuaded ſhe died happy in the Lord. In her laſt illneſs,

which laſted eight days, ſhe was ever crying out what a ſinner ſhe was, and intreated me to ſend for a miniſter to come to her; I did ſo; when he came, he obſerved to her, ſhe was but a child. She replied, "True! but I am a great ſinner!" and aſked him, if there was forgiveneſs for her? ſaying, ſhe had told many lies, and that ſhe had not liked to go to Tabernacle, but was compelled to it by her mother. She begged him to pray with her, that the Lord would have mercy on her He did ſo; and, at his departure, through fatigue ſhe fell aſleep; on waking, ſhe called me, and aſked me if I had given her up? She alſo told me, that ſhe knew her ſins were forgiven her, and that Chriſt had waſhed her in his blood. I aſked her how ſhe knew it? ſhe replied, that ſhe had been told ſo in her ſleep. She called for her Hymn Book, ſelected the Pilgrim's Song, and requeſted it might be ſung at her funeral, telling me, that the two firſt verſes were ſuited to her ſituation, the firſt of which is as follows:

Riſe my ſoul, and ſtretch thy wings,
Thy better portion trace:
Riſe from tranſitory things,
T'wards Heaven thy native place.

After this ſhe intreated me to give her up, and conſole myſelf with the aſſurance that ſhe was only gone a little before me. I aſked her why ſhe loved Jeſus Chriſt? She replied, "Becauſe he

he hath redeemed me." Being aſked if ſhe was happy? ſhe laid her hands on her breaſt, and repeated theſe words, "Happy! happy! happy!" and the day following fell aſleep in Jeſus.

The death of this dear child was one of the greateſt trials to me that ever I met with (except that of my own ſoul). But God of his infinite mercy ſupported me. And I was perſuaded, that though the Lord had taken away this dear child, he would ſend me home another; for I then had a ſon (one of the three that my huſband left me) at ſea. I had neither ſeen nor heard of him for five years, nor was I certain by any intelligence received from him, whether he was dead or alive. One evening as I was at Lady Huntingdon's Chapel, a friend of mine came to me, and deſired me to ſtay after worſhip was over, for ſhe had ſomething particular to ſay to me. I did ſo; but before my friend could have time to tell me the expected news, which I was ſo deſirous of knowing, I aſked her if it was news of my ſon ſhe had to tell me? My friend was ſtruck with aſtoniſhment at my enquiry, and thought ſome perſon had told me of it, but no creature had. But how great was my ſurprize, when my ſon came to me, and ſaid, "Yes, my dear mother, I am your ſon." Think, dear reader, what joy I felt at that inſtant; and ſee how the Lord guides the wheels of Providence to

the comfort of thoſe that confide in him, and fulfils his gracious promiſe to his poor afflicted people. I could not forbear crying out with David, "O praiſe the Lord for he is good, for his mercy endureth for ever." And with the father of the prodigal ſon I was led to rejoice, that my ſon was alive; and, though once loſt, yet now he was found, eſpecially when he had informed me in what a marvellous manner he was delivered from imminent danger and diſtreſs abroad.

But another trial came on: and that was how to ſupport my ſon now he was come, for he had nothing to ſupport himſelf. Then that Scripture came to my mind, that "through much tribulation we muſt enter the kingdom." It was alſo brought to my recollection, that the Children of Iſrael were to eat the Paſchal Lamb with bitter herbs; and I can ſay I found it to be even ſo. I truſt I have often fed on the Paſchal Lamb for ſinners ſlain, to the joy and comfort of my ſoul; but I have found there muſt be bitter herbs too. And ſuch as the following I was obliged to taſte of. From a ſtate of affluence, and the enjoyment of every worldly good, I was now reduced to labour for my bread in the following manner: I made perfumery, and carried it about the city to ſell, to get a living for myſelf and children. One Saturday, as I was ſitting in

James's

James's Market, a gentlemen paſſed by me, whom I knew not; but I thought it could be no offence to aſk him if he would buy any of my goods. I did ſo, not thinking of giving any inſult, nor did I know what the gentleman's buſineſs in the market was; but by his imperious treatment he ſoon informed me; for coming immediately to me, he with his ſtick knocked my baſket of perfumery out of my hand, and ſpoiled all that I had, and ſtruck me ſeveral times, and turned me out of the market. He then bid the conſtable take me immediately to Bridewell; however, he was not obeyed in this; but a mob aroſe about me, and it happening to be the time when the Jews were returning from Synagogue, they heard the gentleman exclaim, "Take her to Bridewell!" they preſently underſtood it was me, and began to triumph, ſaying, "O! that's right; take her to Bridewell," and many and many other evil words did they utter. This gentleman I afterwards underſtood was the Chamberlain of the City. And thus the bitter herbs were adminiſtered by Jew and Gentile. My reader may believe me, my feelings were too pungent to be here expreſſed. I was a ſtranger in a ſtrange land, reduced to poverty, forſaken by my huſband, and knew not a friend after the fleſh that I could ſpeak to, though, bleſſed be God, I had *ſome* ſpiritual friends;

friends; and glory to his divine name, the Lord was preſent with me, and the bleſſed Jeſus, whom the Jews blaſphemed, was the truſt and confidence, the joy and rejoicing of my heart.

But my fleſh began to kick at the croſs, and did not like to take it up. I began to think of leaving Briſtol, in order to ſhift the croſs, and to be excuſed of following Chriſt through evil report. But as I was thus thinking, that text impreſſed my mind, "I know thy works: behold I have ſet before thee an open door, and no man can ſhut it; for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name." Theſe words ſurprized me, nor did I know whether they were in the Scripture or no, becauſe I could not *then* read Engliſh. But, I have found this ſweet word verified ſince to my comfort.

I remember, the very day I received the above inſult, that I went to Mrs. Palmer's in Wine-ſtreet, and ſat down in her ſhop and cried. The ſight of this touching the good woman's feelings, ſhe deſired earneſtly to know the cauſe of my trouble. I told her what I had met with that day, and ſaid, moreover, that I could not go in the ſtreets to ſell my goods again if I ſtarved. She ſaid to me, "My dear, my door ſhall always be open to you, and I will be your friend for ever, as far as it lies in my power."

power." And ſhe hath hitherto been as good as her word; and not only ſhe herſelf, but her family alſo, have been very kind indeed; the Lord reward them ten thouſand fold. Now my reader may ſee the infinite goodneſs of God, to a poor diſtreſſed creature, in finding me ſuch a ſeaſonable friend. When the Iſraelites were ſorely oppreſſed by Taſkmaſters in Egypt, then the Lord heard their cry and came down to deliver them. And this I can ſay, when I was ſorely oppreſſed the Lord found a friend for me, opened her heart to me, and her houſe for me, and that day was a poor afflicted ſtranger relieved, and the Lord's precious promiſe fulfilled, and I have ſtaid in Briſtol ever ſince; and not only ſo, but I have found the Lord hath not let me want a friend, or friends, nor food to eat, nor raiment to put on; but bleſſed be the Lord I have each of theſe, which is a fulfilment of other precious promiſes of the Lord to me, and all that truly truſt in him.

Many other deliverances I have particularly experienced at different times, as I needed them, but I forbear to enlarge; only I would add, before I cloſe this account, that I have found trials none of the leaſt among falſe brethren. Paul ſays (and I have often thought on it) "Howbeit for this cauſe I obtained mercy, that in *me firſt* Jeſus Chriſt might ſhew forth all long-

ſuffering,

ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting." I may ſay to every Saint, what the Scripture hath ſaid before me, that we muſt be content to follow the Lord through *evil* as well as *good* report. I have known more than once, what it is to be watched over for evil, by great profeſſors that have ſpoken evil againſt me, and ſuch too, as I had not only done no evil unto, but did more than once ſerve in times of need. But what ſhall I ſay, I freely forgive them, and pray that the Lord may forgive them alſo. And further, inſtead of hurting me, I humbly truſt it "ſhall produce to me the peaceable fruits of righteouſneſs, and the end eternal life."—"I myſelf (as Paul ſays) was before a blaſphemer and injurious, only I have obtained mercy," though the vileſt ſinner of Adam's race. And therefore I may well expect to ſhare a part in the calumny of ſlanderous tongues. I bleſs the Lord for all my friends, and for all their friendſhip, and I am perſuaded the Lord will reward them: I freely forgive all mine enemies, and may the Lord forgive them alſo. He hath forgiven me freely though a poor Jeruſalem ſinner, and I would as freely forgive all that have any way injured me.

AN HYMN.

A HYMN.

BY MRS. NONMUS.

Oh! come, ye ſaints, and ſinners too,
To hear the goſpel ſound,
Salvation is proclaim'd to you;
The trump is blown around.

Take up your croſs and follow him,
Through good and ill report;
O come, ye ſaints, and to the Lamb,
Without the camp reſort.

"No croſs, no crown," we all know well,
The words that Jeſus ſaith,
Preſs on, ye ſaints, and win the day,
Fight the good fight of faith.

Did Simon bear the croſs alone,
And ev'ry ſaint go free?
No, there's a croſs for every one,
And ſure there's one for me.

'Tis Jeſus Chriſt, our riſen Lord,
That calls us to the field:
He is our captain and our ſtrength,
Our leader and our ſhield.

Mrs. Nonmus adds to the above account—I cannot close this narrative without an affectionate address to my brethren the Jews. I would therefore intreat them in Jehovah's name, seriously to consider what I am about to say. The ever-blessed God having a design of mercy for me, was pleased, in the depth of his infinite providence, to bring me from High Germany to England, as some of you know, and as all may learn from the beginning of this pamphlet.

But, my brethren, I should not be a real disciple of my Saviour Jesus Christ, if I had not a tender affection for you, and an ardent desire for your salvation. My blessed Saviour prayed on his cross for those very persons who had crucified him. Luke xxiii. 24. And I esteem it my duty, after his example, to offer up my prayers to God, that his anger may be turned away from you, and that you may be converted. How will you escape if you neglect this great salvation! Read much the Holy Scriptures, and you will find they all testify of him. Jeremiah says, in his days, "Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." And I am fully convinced that this is spoken of the Messiah, and that Jesus Christ, whom your forefathers crucified, is the very person the prophet means. Be assured

of

of it, brethren, the Meſſiah is come, and hath wrought out ſalvation for us, and you may look in *vain* for another.

I believe that he is the *Angel* whom Jacob ſays redeemed him from all evil, and the perſon whom he invoked to bleſs the lads. Gen. xlviii. 16. Jeſus Chriſt is the promiſed *ſpiritual* ſeed of Abraham, in whom all nations of the earth are to be bleſſed. And he is the *Shiloh* that was to come before the departing of the ſceptre from Judah, and how can you at all gainſay it? Is not the ſceptre finally and totally departed? and if ſo, is this prophecy true or falſe? Let God be true, if your Rabbins be found liars. Either the Meſſiah muſt and did come before the departing of the ſceptre from Judah, or elſe there is no truth in the word of God. But never was, nor ever will there be one jot of the word of God falſified. But you have been always looking for a Meſſiah that God never promiſed, and which you will never find. Therefore, I entreat you by the mercies of God, and by all that is ſacred and good, believe, and ſay with the prophet Iſaiah, chap. ix. 6. "For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called Wonderful, Counſellor, the Mighty God, the everlaſting Father, the Prince of Peace." And this Prince of

Peace is Jeſus Chriſt, who was born of the bleſſed Virgin in the days of Herod, in the town of Bethlehem, more than 1700 years ago. He was ſent a light to lighten the Gentiles, and to be the glory of his people Iſrael. And were you once brought to glory in him, God would again make you a glory in the earth, which I earneſtly pray for and cheerfully expect. I am perſuaded the Deliverer will come out of Zion, and turn away ungodlineſs from Jacob.

You are now by the juſt judgment of God driven from all nations for your ſins, and ſhut up in ignorance and unbelief, yet God will in mercy viſit you, when once your dreadful prejudice againſt Chriſt is removed. But not till then will you ever be a People and Church of God, as you once were. While you blaſpheme Chriſt, and anathematize the Chriſtians, God will continue to anathematize you. That he has caſt you out to the cloathing of your perſons theſe 1700 years and more, you cannot be ſo blind as not to know, or ſo hardened as not to be ſenſible of. And why doth the Lord deal thus wrathfully with you? Becauſe you have rejected the Meſſiah, of whom the prophets did write; therefore hath God rejected you from being his people; and the ſalvation that you have deſpiſed, God hath mercifully given to the

Gentiles;

Gentiles; and, bleſſed be his name, I have found it amongſt them.

Come then, my dear brethren, believe in the Son of God, and he will make you everlaſtingly happy. His ways are ways of pleaſantneſs, and all his paths are peace. And till you know Chriſt as *true* Chriſtians do, you cannot know peace; for he is the Prince of Peace. I defy any Jew in the world to point me out ſuch pleaſure as that which the real Chriſtian enjoys in and through Chriſt Jeſus. Therefore again I ſay, that unleſs you *truly* know Chriſt, and *really* believe in him you cannot know peace. How ſhould you? For till that is your caſe the wrath of God abideth on you, and will for ever abide, till your hearts are purified by faith in Chriſt Jeſus, who was born of the Virgin Mary, and died on the croſs to take away the ſins of his people. Believe me, brethren, theſe blaſphemous accuſations laid againſt Jeſus Chriſt by your Rabbins, are nothing but lies, that the Father of Lies hath taught them, in order to deſtroy your ſouls.

I beſeech you therefore be no longer deceived by them, but be intreated to read Moſes and the Prophets, and judge for yourſelves, and you cannot help being convinced that Jeſus Chriſt is the true and only Meſſiah, and that you look in vain for another. Be perſuaded to lay aſide

your

your deſtructive prejudice, and read the New Teſtament, and compare it with the Old, and you will find the moſt harmonious agreement between them, ſo that you muſt be conſtrained to ſay, it is all divine, and we have been deceived. This I know by happy experince to be a divine truth; and ſure I am, that the Father of Mercies hath taught me; all the Jews therefore are under a fatal deluſion, and thoſe only who embrace the true Meſſiah, as God hath enabled me to do, ſhall be ſaved with an everlaſting ſalvation.

I therefore intreat and beſeech you, no longer to regard lying vanities, and forſake your own mercies; but embrace the Saviour and his great ſalvation, and you will be the happieſt people in the world. Do not be afraid or aſhamed to frequent Chriſtian worſhip where Chriſt is purely preached; for that is the means which God hath appointed to teach us the way of ſalvation. If therefore you wiſh to know God aright, come and be taught according to his own divine appointment; for this is the happy means of conveying ſaving knowledge to the ſoul.

Can you ſuppoſe that your God will ever leave a ſoul that humbly and ſincerely ſeeks divine teaching from him, to embrace ſo vile an impoſture, as you falſely ſay Chriſtianity is? Doth

Doth he not ſay by the mouth of David, Pſal. xxv. 9. "The meek will he guide in judgment, and the meek will he teach his way." And again, Verſe 14. "The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant?" Now can this be true, if God leaves ſuch perſons as theſe to embrace a curſed deluſion? But can you produce one ſingle inſtance in which he ever did? I am ſure you cannot. On the other hand, I am a living witneſs to the contrary, and many thouſands more both Jews and Gentiles, who have been taught of God himſelf to embrace Jeſus Chriſt, and the goſpel of his grace, and this hath made them moſt bleſſed and happy, in the midſt of the moſt awful torments, and death itſelf; and can you any longer be ſo *worſe* than *blind*, as to think this a deluſion? Your own reaſon and conſcience *muſt* tell you it is no deception, but true and real. How then will you eſcape the dreadful curſe of God, if you continue to reject Jeſus Chriſt? When this divine Jehovah Jeſus ſhall come in the clouds of Heaven, taking vengeance on all that obey not his goſpel, ſhall you eſcape? Rather will you not wofully wail becauſe of him? For, remember, he will not ſtand at your tribunal then; you will not ſee him on the croſs to ſcoff at him then. No: it will be your turn to be judged as malefactors, and he will

will be your judge. And if his blood is not now the blood of atonement for your ſins, it will then be on you as Abel's blood was on Cain, with a tenfold vengeance that will ſink you to the nethermoſt Hell. God of his infinite mercy prevent it, and may he give you eyes to ſee, and hearts to underſtand what the prophets have ſaid concerning Jeſus Chriſt, that his blood may not come upon you in vengeance to condemn you, but in mercy to ſave you!

My deareſt brethren, do not imagine that all who profeſs Chriſtianity are real Chriſtians; by no means: *they* only are true Chriſtians who have learnt of Jeſus Chriſt to deny "all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent evil world;" any thing ſhort of this is not Chriſtianity. Every real Chriſtian has his heart and life purified by a true faith in Chriſt Jeſus; and this faith in Chriſt teaches the perſons who have it to depart from all iniquity; and they ſhew in their lives and converſation, that they are bleſſed with the ſame faith, as faithful Abraham was, and may the Lord bleſs you all with it!

And remember, brethren, they that are Chriſt's real diſciples receive him as their King and Sovereign as well as their Saviour, therefore you will not ſee them breaking the Chriſtian Sabbath, or getting drunk, or living in any ſin that

is condemned in the Old Teſtament or the New; but they receive *all* the Word of God for their rule of life as well as the articles of their faith. Such perſons as theſe are real Chriſtians, and ſuch Chriſtians may God make every one of you, for Jeſus Chriſt's ſake! *Amen.*

And now I would drop a word to you, dear people of our Lord Jeſus Chriſt, who have truly known him, and really believed in him. My deareſt friends, I plainly perceive it is not for any merit or worthineſs in us that we are ſaved from the wrath of God, and from the worſt of deluſion. No—I plainly ſee it is grace only to which I am indebted for the whole of my ſalvation from *firſt to laſt*. I ſee myſelf a vile Jeruſalem ſinner, and I know nothing of God, or ſalvation by Chriſt, but what he was graciouſly pleaſed to teach me. I find, after twelve years experience, I muſt ſtill go to Jeſus as a poor helpleſs hell-deſerving creature, having nothing in myſelf but ſin and miſery. And when I thus go to him, though I have nothing in myſelf, *then* I ſee that in him I have all things, and therefore not unto me, not unto me, but to thy name, dear Jeſus, be all the glory, for thy mercy and thy truth's ſake!

I ſee and feel I never ſhould have turned Chriſtian unleſs Jeſus Chriſt had turned me; and therefore it muſt be grace alone that ſaves me;

and the ſame grace that ſaves me, ſaves all the people of God. It was free grace choſe us in Chriſt Jeſus before the world was made; and free unmerited love that influenced Jeſus to die for us, and it is ſovereign goodneſs that moves the Holy Spirit to work upon and in us, and apply the blood of ſprinkling unto us. And therefore, I thus conclude: God the Father freely loves us; God the Son freely redeems us; and God the Holy Spirit freely ſanctifies us: thus our ſalvation is wholly, fully, and entirely of grace and free *electing love*. Therefore,

Tho' Infidels may laugh,
And Phariſees may rail;
The Lord's elect ſhall ſtill be ſafe,
Nor can they ever fail.

It is this that ſecures our calling by efficacious grace, and leads us to Jeſus for righteouſneſs to *juſtify*, and grace to *ſanctify* us *wholly*, *body*, *ſoul*, and *ſpirit*; and for *ſtrength* to *perſevere* in the ways of God, till we come to the *glory of God in Heaven*. And *all this* is *infallibly ſecured* to *every believing ſoul*, by the eternal *unchangeable* purpoſe of God.

God's people are a choſen generation, a royal prieſthood, a peculiar people; predeſtined unto ſalvation through ſanctification of the Spirit and belief of the truth; created in Chriſt Jeſus unto good works. The people of God are *predeſtinated to a ſaving faith in Chriſt*, and a righteous life

life as the *way*, and to *certain, eternal ſalvation* as the *end*. They do not live and die in ſin. No—it is impoſſible, they are *choſen to holineſs* as much as to *happineſs*. Divine grace cauſes us to pant and pray as much for the one as the other; and God will hear our prayer and grant our requeſt. Therefore let the weak ſay I am ſtrong, and the fearful join with me and ſing,

" Now let my ſoul ariſe,
" And tread the tempter down:
" My captain leads me forth,
" To conqueſt and a crown:
" The feebleſt ſaint ſhall win the day,
" Though Death and Hell obſtruct the way."

Theſe are the precious truths upon which my ſoul now lives, and by them I hope triumphantly to die, and go to Heaven to know them better. *Amen.*

THE END.

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Many shall run to and fro, and knowledge shall be increased. *Dan.* xii. 4.

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